



New Year's Meditation

As we meet our friends these days, we wish them a Happy and Blessed New Year, and we thank them for the kindness and the fellowship we have enjoyed with them during the year just passed. I sincerely extend these wishes, and express these thanks to all the readers of "The Parish Messenger". I wish and pray that the New Year may be happier than the one just concluded, not only for the readers of this paper, but for humanity as a whole. The year just concluded was a year fraught with uncertainties and anxieties for great many people. The international situation has been tense, and there have been, and still are, dark clouds upon the horizon. We hope that these will disperse in the course of the year just beginning, and that the nations of the earth will learn to solve their difficulties and differences peacefully. Someone may say that this is simply wishful thinking. But let us remember that without wishful thinking, without hope and Christian optimism, no progress can ever be realized. Let us therefore not be afraid of wishful thinking; let us encourage every dream, and hope and faith in in better things to come. Beyond that, we, the common people can do nothing about the international situation, or the affairs of our own state.

We turn away from these, and look at our own individual lives, our struggles, hopes and disappointments during the past year. What do we see? Like the struggles of nations, so our own struggles bring us alternately victories and defeats. Have we then won any notable victories during the past year, victories which have brought deep and abiding satisfaction to our souls, increased our mental vision, and made us happy in whatever situation we may find ourselves? Perhaps some will say in all sincerity: No. The beginning of this year finds me very much the same as I was a year ago. I do not think this can be quite true. If we say this, I think we are underestimating our own develop-

ment. We are certainly all a year older, and the year has brought us some new experiences, and some victories, however small. Such victories illumine our otherwise darksome path, and give us confidence for the future. Someone offended us during the past year, either intentionally or otherwise, and we decided to forgive and forget. That was a victory of no small importance. We manifested a Christlike spirit in dealing with some irksome situation. That too was a notable victory over our inclination to be irritable. We denied ourselves something, in order to be able to be of service to another. We manifested generosity of heart and hand to someone, who enjoys lesser opportunities than we do. We were congenial and friendly to someone in mental or physical distress. We tried to alleviate pain, or impart cheer to some sorrowing heart. We felt happy often because our conscience, which is the voice of God in our hearts, told us we had done the right thing. All these are victories, small perhaps in themselves, but the sum total of them shows us that we are not in a state of stagnation, but are by the Grace of God, moving in the right direction.

But we have also suffered many a defeat during the past year, and committed numerous sins against God and our fellowmen. We have perhaps walked around with a chip on our shoulder. We suspected someone without just cause. We spoke wicked things and untrue, knowingly, about a neighbour. We lost our temper, and sometimes we have had a tendency to become bitter and cynical over against God and man. And we have certainly neglected to do many things which we know we ought to have done.

When we put our virtues and our vices in opposite columns, which will be the longer and the more imposing? That is a question which no man can answer for another. In this matter, you are the judge, dear reader, as you stand before the face of God. In that connection it is

The Parish Messenger

English Language Organ of the Icelandic
Lutheran Synod.

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890 Dominion St.

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P.O. Box 284, Winnipeg, Canada.

Subscription Price, 75c per year

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well for us to remember the message which we have recently heard: "Unto you is born a Savior which is Christ the Lord". He has taken upon Himself your guilt, He has forgiven you all the debt. And now we have a new opportunity, not to start sinning all over again, but to climb along the road of virtue, faith and hope, in 1949.

Our names will not likely go down into the records of posterity because of any thing we have done in 1948, or are apt to do in 1949. Nevertheless, our manhood, our happiness in this life, and our soul's salvation depends on how we co-operate with God, in the use of our time, talents and means, during the years that still remain to us. It is the sum total of our attitudes in the seemingly small and insignificant things of life, that mar or make the life of man useful and beautiful. A story is told of a sculptor who was putting the finishing touches upon a statue. A friend of his, standing by, watching the artist, was alarmed at the time spent upon what seemed to him minor details on the apparently finished work of art, and he gave expression to his views. "Perhaps you are right," said the artist, "but you must remember that it is the faithful doing of little details that make things perfect."

A new slate is put into your hands, a clean sheet upon which to write, a piece of clay for you to mould. We call it a New Year, 1949.

May God Grant you wisdom to use it well, and may the faithfulness in your daily duties bring the constant approval of your conscience, enlightened by the Word of God, and finally, His Benediction. V.J.E.

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ENROLLMENTS IN LUTHERAN SCHOOLS

Seminaries—Twenty-three seminaries report a total enrollment of 2,176 of which 52 are not Lutherans. In this total figure is included the figure of 296 which is the enrollment of students in the graduate divisions.

In the regular professional division, preparing for the ministry, the enrollment is 1,880. This is an increase of 591 over the figure of

1,289 reported by twenty seminaries in October, 1947.

The average enrollment per seminary in the undergraduate divisions is 80, as compared to 64 in 1947.

The enrollment in the graduate divisions totals only 296, compared to 334 reported by 20 seminaries in 1947.

The largest Lutheran theological seminary is Concordia Seminary, St. Louis, Mo., which reports a total of 522. This figure includes 109 students in a sub-junior class, and 124 which are on the interne basis. The second largest is Concordia, Springfield, Illinois, which reports 296 of which 16 are internes and an unreported number in the college division. Ranking third is Luther Seminary, St. Paul, Minn., with 196 enrolled in the professional division and 35 in the graduate division. Concordia at St. Louis reports 169 graduate students, of which 80 are in residence and 89 by correspondence.

If the Lutheran Church takes its mission seriously, the number of graduates from all the seminaries per year ought to be some 500. Such a number would take the place of those who die and retire each year, and would be ample to carry on the programs of the various mission boards, as well as the enlarging work of the Church through other church boards and agencies.

Colleges—Thirty-one colleges report a total enrollment of 27,341, which is an increase of almost four per cent (3.9%) over 1947 when 26,309 students were reported. The increase throughout the country is reported by the United States Office of Education as about 3 per cent. For a number of years the enrollment increases in the Lutheran colleges have surpassed that of the country as a whole.

The 1948 enrollment of 27,341 includes 10,272 veterans, which are 37.5 per cent of the total enrollment. The veteran enrollment for the country is estimated to be 42 per cent. It is natural that the veteran enrollment at Lutheran colleges would be below the average for the country on account of emphasis of co-education and the lack of emphasis of technical subjects and the semi-professional courses.

The enrollment according to sex shows 68 per cent men and 32 per cent women. For the country as a whole it is reported that the men constitute 71.1 per cent and the women, 28.9 per cent of the total. In the fourteen colleges of the United Lutheran Church the percentages are 73.9 men and 26.1 women.

Ranking first in enrollment is Valparaiso University, Valparaiso, Ind., with 1958; and second is Upsala College, East Orange, N.J., with 1796.

Junior Colleges—Seventeen junior colleges report an enrollment of 1931 in the college division and 2,029 in the high school division, making a total enrollment in these schools of 3,960. This is an average of 233 per school. In the college division the men constitute 60.3 per cent and the women 39.7 per cent of the total. (Information was not received from one junior college.)

Academies and High Schools—Thirteen academies and eighteen high school divisions of colleges reported a total enrollment of 5,185 of which 57 per cent are men and 43 per cent, women. This 1948 enrollment figure is an increase of 8.3 per cent over the figure of 4,782 reported in 1947. The attendance at these academies and high school divisions averages 167 per school, while the attendance at the separated academy averages 213.



THE RAGGED SCHOOL OF ROBERT RAIKES

Condensed from "The Christian Advocate"

By O. K. ARMSTRONG

On a dark evening in the year 1780, Robert Raikes, a wealthy printer and editor of the "Journal" in Gloucester, England, gingerly picked his way along Sooty Alley, a muddy street in the slum district of his city. A servant walked ahead with a lantern. The dirty, ragged children who filled the street shouted obscene remarks at this upper-class intruder, and one hit him squarely in the back with a fistful of mud.

Seeking shelter in a doorway, Raikes roundly reproached a thin, tired woman who came to see what the commotion was about. He told her the parents of those children should feel ashamed of their conduct. She answered:

"Yes, sir. But the children work all day. At night they have nowhere to go, nowhere to play, nothing to do. And you should see how it is on Sundays!"

Raikes went back to Sooty Alley the next Sunday afternoon. What he saw appalled him. Older boys were cursing and fighting among themselves, and setting little boys against one another. Younger girls and boys were standing about watching, or lolling listlessly on the mud-caked earth. A half-clad man, club in hand, was chasing some boys who had broken a window.

These children were put into the factories and apprentice shops at six years of age. Most of them worked 12 hours a day. Eight out of ten of the boys were in jail before they were 21. The hangman got about one in four.

Raikes was the leader of a committee to aid men sent to prison, and was proud to be known

as "the man who helps the poor". But he saw that it would take more than gifts of money really to help these children. They needed, particularly, something to do on Sunday—the one day of the week they were permitted to spend in "idleness".

A pious churchman, Raikes decided to bring some of them together for religious instruction. He went about the poverty-stricken neighborhood, hunting (he later wrote) "any decent well-disposed women". Mrs. King, of St. Catherine Street, became his first helper. Tactfully he won the consent of several other parents. By offering candy and coins, he rounded up a dozen boys one Sunday morning and led them to Mrs. King's house. There he read the Scriptures and told a story with a simple moral.

Sunday by Sunday the crowd of ragged children grew, as word spread that there were sweets and pennies to be had just to sit still and listen. Girls begged to come, and Raikes defied the taboo against "mixing the sexes" and welcomed them. His business associates thought he had gone mad, for every Sunday morning his tall form could be seen, immaculately dressed in velvet coat, silver-buckle shoes and high hat, leading a small mob of rowdy children to Raikes' Sabbath School. Some one derisively called it "Raikes' Ragged School".

From the Ragged School there developed the modern Sunday school, an institution that now covers the world. Today millions of young people and adults regularly receive religious instruction from volunteer teachers, in churches of almost every creed—perhaps the mightiest force on earth for moral training and character building outside the home.

During the first year of his experiment, Raikes added three other teachers, paying them a shilling a Sunday. Also he began teaching reading and writing. Since slum children could not go to school, he would bring the school to them on Sunday. He printed small booklets with the alphabet and Bible verses—the first Sunday-school literature.

The children came at ten on Sunday mornings and were instructed until noon. They went home for lunch, returned at one o'clock for church. After church they came back to classes and repeated catechism until half past five. They were rewarded with small cakes and pennies. Then Raikes dismissed them "with an injunction to go home without making a noise, and by no means to play on the streets."

The Ragged School man laid down the rule that the children must come with hands and faces washed and hair combed. To the many who had no comb or brush he supplied combs and showed how to use them. He visited many

of the homes, often having to arouse fathers and mothers from drunken stupors; he broke through the crust of suspicion and distrust with friendly words and gifts of clothing for the children.

Raikes induced several of his business associates to set up Ragged Schools in Gloucester and London. They appealed to churchmen to conduct Sabbath teaching for children in the churches. But vigorous opposition developed. Ministers argued that it was beneath the dignity of the clergy to instruct offspring of the lower classes. They complained that the children were noisy and dirty.

The principal objection sprang from the belief that no work of any kind should be done on the Sabbath. One bishop wrote a heated letter, warning ministers that teaching children on Sunday was heresy since "it was sinful to use the mind or body on the Sabbath Day."

In reply Raikes quoted the great Teacher's words, "The Sabbath was made for man, and not man for the Sabbath." He compromised by excluding subjects requiring manual exertion, such as writing and arithmetic, and won some clerical support.

Gloucester's editor could not have foreseen that his would become a world-wide movement, but he did see immediate results among the children. They proudly showed him their clean hands. The classes became quiet and orderly. Painstakingly Raikes corrected their speech, demonstrated common courtesies and good manners. The boys who showed promise of leadership he made monitors, on their honor to help the others at all times.

Parents of these overworked, underfed children began telling Raikes of the transformation in their children. There were words of gratitude such as a grimy laborer spoke: "Guv'nor, we don't have to beat our Tom near so mooch now." A factory owner wrote Raikes a glowing letter of appreciation. His workers—mostly six to 12 years old—who attended the Ragged School were more obedient, less quarrelsome.

After November 1784, when the "Gentleman's Magazine" presented a full discussion of Raikes' project, the movement spread rapidly. John Wesley, founder of Methodism, supported it vigorously, declaring, "The Sunday school is one of the noblest institutions which has been seen in Europe for some centuries." Wesley introduced singing in the Sabbath schools, set up classes by ages, shortened the hours of attendance and made the services more attractive.

Some of Raikes' teachers went to Bradford, center of the woolen-mill industry, which

boasted of employing more children than any other English town, and organized Sunday schools in the poorest districts. Churchmen in Leeds and Bolton followed this example. At Stockport in 1784, churches of various denominations buried their differences to erect the first building especially for Sunday-school teaching. More than 1,000 children attended in relays throughout each Sunday.

By 1785, Raikes estimated from reports that 250,000 children were attending Sunday schools all over England and Scotland. London had 50 schools; Edinburgh, 34.

William Wilberforce, Member of Parliament, became a patron of the Sunday-school movement and won the support of numerous important men. He spent funds liberally to print and distribute Bibles for the children. Wilberforce also interested Queen Charlotte, who invited Raikes to Court. It was a proud day for Robert Raikes as he stood before King George and the Queen, declaring that children with schooling and moral training make better subjects.

Robert Raikes' Sunday schools helped advance two movements of tremendous effect upon society: general education for all and the decline of child labor. The great-hearted Gloucester editor began to champion the idea that every child, however poor, should have some schooling. To have schooling, there must be time free from work. He denounced the smug dictum that education for the masses was dangerous. "I know from men in prison," he wrote, "that in their unlettered state they early fall prey to criminal influences. Learning goes with morality, and these will save the child to useful life."

Manufacturers and apprentice masters stubbornly resisted any move to reduce the working hours of children, but Raikes set up classes on week nights to teach reading, writing and ciphering. He paid for the teachers. In his "Journal" he crusaded for night schools and for advancing the age of apprenticeships to ten and 12. Untiring he argued with business leaders and Members of Parliament, telling them: "The future strength of our country depends upon what we make of our children."

Before Robert Raikes passed away in 1811 in his 76th year, he saw the hours of labor shortened for children so they might attend school. Later the Sunday School Union, formed in 1803, helped to bring about the Education Act of 1870, which compelled local authorities to provide day schools for all children in the British Isles.

Other far-reaching effects stemmed from Raikes' project. He invited a noted Gloucester

jurist to visit his Ragged School. The stern and harsh judge had often sentenced children to be whipped for petty offenses. But when he saw a hundred slum children kneeling in prayer, his eyes filled with tears. He became one of Raikes' teachers and, instead of ordering cruel punishments, began to induce friends to help wayward youths.

The first formally organized Sunday schools in America appeared about 1790. Soon they spread all over the young nation. Daniel Webster characterized the Sunday school as the most effective means for moral instruction. General William Henry Harrison taught a Sunday-school class in a small church near the banks of the Ohio until his election as President.

Countless thousands of lay persons, obscure citizens and noted leaders, have formed the mighty volunteer band of workers in Sunday schools. John Wanamaker, Philadelphia merchant, while postmaster general, commuted each Sunday from Washington to teach his Sunday-school class. William Jennings Bryan was a regular teacher. Russell Colgate, James L. Kraft and H. J. Heinz are typical of Sunday-school teachers and leaders among businessmen of America. J. Edgar Hoover, Director of the Federal Bureau of Investigation, declares: "The Sunday school is undoubtedly the most effective means in our country for fighting juvenile delinquency and crime."

The World Council of Christian Education estimates a total Protestant Sunday-school membership of 60,000,000, about 25,000,000 in the United States.

So the influence of Robert Raikes' Ragged School grows. As he himself hopefully wrote, "Perhaps what we have started will someday far exceed our first expectations."

—Reader's Digest

THOUGHTS SUGGESTED BY THE 70th ANNIVERSARY OF THE FIRST LUTHERAN CHURCH, WINNIPEG

By Mrs. O. STEPHENSEN

No nation, no society, no group of people can afford to ignore their past history; it is a part of them and should be duly honored and remembered. Those who built up our congregation were worthy men and women, who had a vision and saw the need of coming together to worship God. The foundation they built upon was a trusty one. The Church's one foundation" as our hymn puts it. I often ponder over the various translations of our immortal Lutheran hymn; and I always decide that our Icelandic one is good; closest to Luther's con-

ception of "Ein feste Burg"—"Borg a bjargi traust". As Helgi Halfdanarson has it, "as a fortress founded on a rock which is God."

To the average person or individual who reaches the age of 70, it connotes failing or waning powers and a consciousness that time is growing shorter. But when physical forces wane, the spiritual often has a resurgence of power. This congregation has, in a sense, reached its peak; we are free of debt, thanks to our leaders and our individual members, who one and all, have given according to their means. Maybe it is time now for a resurgence of spiritual values.

We have just passed another Remembrance Day, and heard Dr. John McCrea's immortal cry: "To you from failing hands we throw the torch. Be yours to hold it high." Let us not break faith with our leaders who have gone before, but thru earnest, sincere endeavor and sacrifice, keep that faith. Our spiritual leaders of the past, Dr. Jon Bjarnasson and Dr. B. B. Jonsson, both died in harness, as it were; they labored until the end. Let us honor them by holding high the torch of service in whatever capacity we are called on to render that service. And when I think of our spiritual leaders I include, as if by compulsion, the minister who envisaged this house of worship which we occupy, the Rev. F. J. Bergman, as his spiritual home. I knew his wife and himself well and was always proud to acknowledge their friendship. Many things I regret, as do we all, and much water has flowed under the bridge since that time. May it not be time now for us to make acknowledgment to a good leader, a fine churchman, by placing his picture in this church, side by side with these others that we honor? It is a duty.

I want to pay special tribute to our first pastor, Dr. Jon Bjarnason, who christened and married me, and christened all my children. I began with him in the old "felags hus" on Jemima St., moved with him thence to our new church on McWilliam, which we occupied at Christmas, 1887. Only the older people will recall these places of worship. But almost everyone remembers the joy we felt when we moved into our new church at Sherbrook and Bannatyne in 1904. I think it was the Ladies' Aid Society that furnished the pews for that edifice and I wish we had them now. Our women's organizations have given faithful service for over 60 years, and to all those who have passed on we pay sincere tribute. God bless the memory of their service! On our rolls are eight members who have served 60 years or more. And we, who have almost completed the cycle of service, look with confidence and

trust to our "Junior" women, who will hold high the torch. Many false gods are abroad in the world today. May God give us vision to remain loyal to the ideals that were entrusted to us by our parents.

Reviewing the accomplishment of our women, who in 1886, organized our "Kven-felag" or Ladies' Aid, one cannot but wonder at the amazing courage of their vision. A home for the aged, just a chimera of the imagination it seemed to people of that time. But the brave woman, Fru Lara Bjarnason, who planted that seed, lived to see the beginnings of her dream come to fruition. It behooves us to see that we do not fail Betel in the years to come.

Under the guidance of our two splendid pastors who have passed to their reward, Dr. J. Bjarnason and Dr. B. B. Jonsson, this congregation has grown to maturity, and, in a sense, reached its peak. So now we go forward into a shining future. I hope, with youth in the forefront, holding high the torch of service.

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A Newsletter in Lieu of a Personal Visit:

NEWSLETTER ON THE ICELANDERS IN NORTHERN CALIFORNIA

A Very Happy New Year

It is our desire that this old greeting take on a new and special meaning for you and yours in the new year.

1949 will, in many ways, be a Happy New Year for you, we are sure, but in order that it may be a Very Happy New Year, we pray that you will take the real Joy of Christmas with you into each day of 1949.

What is that Joy? It is "that Peace which passeth all understanding". This Peace came into the world on that first Christmas Eve long, long ago, and has been made available to mankind ever since when man has but realized the full significance of the Angels' Song:—

"Glory to God in the Highest,

Peace on Earth among men of Goodwill."

On that first Christmas Eve, the Christ Child was born in a Manger. This Christmas He must be born again in the Manger of our Hearts. If He be born again in us, we too shall be born again. "Except ye be born again, ye cannot see the Kingdom of God". Remember how He taught us the mystery of this new and second birth—"The wind bloweth where it will and thou hearest the voice thereof, but knowest not whence it cometh or whither it goeth; So is everyone that is born of the Spirit". John 3:8.

Not only Santa Claus, but also the Exchange

of Gifts have become the symbols of our modern Christmas celebrations. The worship of these idols has thrown us into a dither that tends to make the social life (as well as the church life) of this season a burden rather than a Joy. The feverish heat of our pre-Christmas days leaves little time or room for thoughts of Peace.

There was "no room in the inn" for the Prince of Peace on His Brithday. Belated though it may be, let us make room for Him in the innermost recesses of our hearts.

But speaking of gifts, we are reminded that the most valuable gifts are the invisible ones, the gifts of the soul. May these gifts, the qualities which make for personality plus, be ours this Christmas in richer abundance, so that we may in the coming year really enjoy a Fuller Life through the knowledge of the Truth in Christ Jesus, and that Peace of Mind which passeth all understanding.

* * *

On November 18th we were called to Pasadena (near L.A.) by Miss Elin Nielsen, to officiate at the funeral of her sister, Miss Laura Nielsen. They had been living together in this city for the past 34 years and are sisters of Mrs. Arason (deceased) of Mountain, N.D.

* * *

On Sunday, November 21st, we were invited to be the Convention Preacher for the Luther Leagues of the Augustana Synod Regional at Havenscourt Lutheran Church of Oakland.

* * *

November 25th, Thanksgiving Day, was appropriately observed with plenty of turkey and trimmings in all the Icelandic homes of this area, according to reports to date. The outstanding event for us, and of course for the family concerned, was a service of Baptism at the home of Dr. and Mrs. F. C. Plummer. Thorá Ann (11), Linda (10), Paul (6), and Bryan (3), children of Mr. and Mrs. Ingolfur Bergsteinson of La Canada, So. Calif., were baptized. Congratulations.

* * *

On Sunday, November 28th, all the members of the Icelandic Community of the Bay Area had been invited to a Thanksgiving Service at Bethany Lutheran Church, Berkley. Your scribe was the preacher and his topic was "Talking Turkey". The Soloist of the day, Margrethe Thorlaksson, added greatly to the spirit of the service by well chosen and very well rendered selections. After the service, our ladies did the honors in the church parlors with loads of delicious refreshments which were

enjoyed by the whole congregation. This was also our Novmeber Picnic.

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On December 4th, we were invited to be the honorary guests of the Danish Pioneers' Club at their Annual Dinner in Oakland. On the following evening we were guests at a Norwegian home with a group of Norwegians. Variety is the spice of life!

* * *

On December 10th, at 1.00 a.m., a fire broke out in the garage of Mr. and Mrs. N. E. Thorlaksson of Rio Linda near Sacramento. The building was levelled to the ground with all its contents including a car. Sorry!

* * *

On Sunday, December 12th, the Golden Wedding Anniversary of Mr. and Mrs. Johann Hannesson of Albany, Calif., was most fittingly observed at Grace Lutheran Church, El Cerrito. Besides the family, including the in-laws and grandchildren, there were three groups represented: 1. The Congregation of Grace Lutheran Church, where the Hannessons belong; 2. Neighborhood friends (Joe operates a Neighborhood Grocery Store); and 3. the Icelandic Community of the Bay Area. About 200 friends attended in spite of the rain, etc. Congratulations.

* * *

The Berkeley School of Music continues to make progress under the directorship of S. O. Thorlaksson Jr., ably assisted in the Voice Department by his sister, Margrethe. This note together with the former about Erik's fire notwithstanding, will indicate to you all that our family, including the seven granddaughters (to date) are all well and happy. Were it not for Esther and her family having to live at St. Louis, Mo., we would have a complete family reunion at Chistmas time. All our children and our children's children join us in extending these Happy Greetings to you, one and all.

* * *

Our Voluntary Ministry to Japanese of this area continues to be a thrill and an inspiration to us. This work we are able to do, thanks to the loyal support of family and friends. We are very happy indeed in this Service, not to mention the happy associations we have from time to time with the scattered Icelanders of this area. Our theme song is: "O the Depth of the Riches, Both of the Wisdom and Knowledge of God! How Inseparable are His Judgments and His Ways Past Tracing Out!" Rom: 11:33.

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Again, A Very Happy New Year, and Many Thanks for Everything in the Old Year, as the saying goes in Icelandic and Norwegian.

ANOTHER DAWN HERALDS A NEW DAY

As another year dawns our best wish for our friends is that it may be a year of progress and hope, for full well do we know that one of the chief sources of joy in our personal lives is to travel hopefully.

Speaking of travelling fixes our attention at once on our winged ambassador of good will—"The Parish Messenger". We see him ready to serve the members of our synod, eager to speed his way into their homes with news and articles of mutual interest. How will our Messenger fare in '49? Will he find the way clear and smooth, paved by the spirit of co-operation and encouragement, or will his steps be retarded by that vapid, foreboding pair of forces that is so prevalent today; apathy and indifference?

The turn of the year serves to remind us that time is on the wing and that nothing between heaven and earth remains immutable and nothing stands still. Thus it is with the "Messenger", it must not retrace its steps backward over the way it has come, it must go forward, just like ourselves, to new heights—to greater progress. All of us are aware of this and all of us, we believe are earnestly, if tacitly desirous of seeing our paper progress, but for some reason or other I am at this point reminded of George Bernard Shaw's terse witticism: "Everyone talks about the weather, but no one does anything about it". For while there is precious little we can do about the weather, there is something definite we can do about the welfare of the "Messenger".

Two things are chiefly required: That each congregation appoint a regular reporter for its community to gather all items of interest that pertain to its respective church, and that all subscribers remit promptly their subscription dues, which are one dollar a year. By so doing we will not only be wishing "The Parish Messenger" a progressive New Year, but also doing something constructive to bring this wish about.

As these lines were being concluded, the postman brought a letter from Mr. E. A. Anderson of Baldur, Man., containing a list of 21 subscribers and a cheque for \$21.00 from his congregation. It is a real pleasure to report the receipt of this amount, and thus, to the Baldur congregation, as to the individual subscribers in the following list, is extended our warm appreciation and thanks.

Miss Jonina Skafel, 1231 McKenzie St.,

Victoria\$1.00

Mrs. M. Skafel, Mozart, Sask.	1.00	Mr. S. A. Sveinson, Box 103, Baldur, Man.	2.00
Mr. Skuli Benjaminson, Postal Station		Mr. & Mrs. A. O. Thorleifson, Baldur, Man.	1.50
"D" Winnipeg	2.00	Mrs. A. Laventure, 118 Barrington Ave.,	
Mrs. S. Gudnason, Baldur, Man.	2.00	Winnipeg	1.00
Miss S. Eyford, 99 Furby St., Wpg.	1.00	Mrs. S. Sigurdson, 100 Lenore St., Wpg.	1.00
Mrs. J. Sigurdson, Cranberry Lake, B.C.	1.00	G. Guttormsson, Minneota, Minn.	1.00
Mrs. C. G. McKeag, 219 Overdale St., Wpg.	2.00	Mrs. John A. Johnson, Minneota	1.00
Mr. Herman Jonsson, 1275-13th Ave.,		Mrs. John Ousman, Minneota	1.00
Vancouver, B.C.50	Stefan Guttormsson, Northfield	1.00
Mrs. Jonina Johnstone, 1275-13th Ave.,		Mrs. Leverett C. Hoag, Watertown	1.00
Vancouver, B.C.75	Mrs. O. Stephensen, Winnipeg	1.50
Mrs. Wm. Mooney, 95 West 21st Ave.,			G.E.
Vancouver, B.C.75		
Mrs. Rose Thorne, Vancouver, B.C.75		
Mr. S. Solvason, 4108 West 14th Ave.,			
Vancouver, B.C.	1.00		
Mr. S. Fridsteinson, Riverton, Man.	1.50		

On January 30th, at 11 a.m., the morning service at the First Lutheran Church, Winnipeg, will be broadcast over station CBW.

An Address by Dr. Franklin C. Fry

Delivered at the Convention of the U.L.C.A. in Philadelphia, October, 1948.

There are three things which must be accomplished by Lutheran World Action in 1948 and in 1949 and probably in 1950 that have emphatically not been accomplished yet. If they are not achieved, our failure here will carry all the rest of what we have done into meaninglessness. It may even become a mockery which might better not have been at all.

I am for Lutheran World Action, in 1948 and 1949 and 1950, first and foremost because Lutheran World Action in those years will give our Church its first chance to breathe in its real task. Let the government do the humanitarian work of government, representing the fine decency in the public of our land. Let it feed and clothe. So it should, if we are to have any pretense at all of being Christian in our civic life. But for the sake of God on high and man on earth, let the Church then do its primary work of erecting again the walls of Zion, of sharpening the blunt instruments in the hands of those who must do the building and of preaching with courage backed by resources that have been unknown until now.

I think of Poland. Dr. Empie has spoken of my dear friend, Bishop Jan Szeruda. Of all the ex-Old Testament professors in the world, he has proved himself the shrewdest. He looked at first just about the foggiest when I saw him originally in the city of Warsaw more than two years ago—but how he has developed! Bishop Szeruda has devised a plan for the resuscitation of the Church in Poland that

cannot be duplicated or at least surpassed. The end of the war found the Lutheran Church in his country almost prostrate, barely 36 parishes remaining. That may not be an exact figure but it is a close approximation. Today there are 220! How? Simply in this way. Bishop Szeruda and his associates have been foresighted and wise enough to plant colonies of fifty Lutherans here and fifty Lutherans there all over the new territories annexed from Germany. In city after city where hundreds of thousands of dollars, amounting in the aggregate to millions, of Lutheran property were in danger of slipping into other ownership, or already seemed to be lost, these little colonies of almost destitute pioneers have bravely gained possession of the former Lutheran churches and institutions. They have reclaimed for the Lutheran Church immensely valuable buildings and land accumulated during past centuries but they are gasping for breath in attempting to hold them. Much of this property will probably not be held; it can't be. The tiny congregations can't even afford to repair the elaborate structures in which they worship today, but they are clinging to them with the grimdest determination, hoping to retain for the pure Gospel of the Reformation all that they can keep in their grasp. They will hold on — until American Lutherans grow weary in well-doing. If our Lutheran World Action slumps too soon, it is staggering what a loss our Polish brothers will sustain.

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